THE PACIFIC

VOL. LXI SAN FRANCISCO AND BERKELEY, CAL., FEBRUARY 22, 1911. No. 8

Pac Theo Sem
Reading Room

PACIFIC

A LESSON FROM A SINGING BIRD.

Last night I heard a robin singing in the rain,
And the raindrops' patter made a sweet refrain,
Making all the sweeter the music of the strain.

So, I thought, when trouble comes, as trouble will,
Why should I stop singing? Just beyond the hill
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer
Makes the burden lighter. If there falls a tear,
Sweeter is the cadence in the song we hear.

I have learned your lesson, bird of dappled wing,
Listening to your music with its lilt of spring,—
When the storm-cloud darkens, then's the time to sing.

—Eben E. Rexford.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

THE MOVEMENT FOR RECIPROCITY.

No measure of greater importance than that of reciprocity with Canada has been before Congress for a long time. If President Taft succeeds in securing its enactment he will go down in history as one of the greatest of our great Presidents. It will require only the working of reciprocity a short time to show its beneficence. In our opinion there is scarcely an interest that will be damaged, except temporarily, and the far-reaching consequences for good will be such as to more than balance some damage.

As usual certain interests are frightened and are working to defeat the measure. So it was when our practical free-trade measure with the Philippines was under consideration. It was fought relentlessly. But the outcome of the law has been found to be good only.

But, grant that some harm will come to some interests. Then there follows the question whether we have not arrived at an age of the world when the altruistic spirit should have some sway. Isn't it time for people to stop considering their own interests quite so much and allow without protest the things that are for the common good?

The attitude of the Los Angeles Times is amusing in its extreme distance from the altruistic. Declaring that each community and each industrial element in each community from Bangor to Galveston, from New York to San Francisco, favors or opposes reciprocity from the standpoint of self-interest, expressing the judgment that the damage to Southern California is not immediate, but somewhat remote, the Times, nevertheless, hopes that Senator Perkins will join with Senator Flint in opposing the measure. All this simply in fear that reciprocity with Canada may lead to reciprocity with Mexico and Sicily and oranges, lemons and nuts come in free.

There is failure widely to see that reciprocity with Canada will so increase our trade in a few years that there will come an unprecedented demand for products of all kinds. In many ways Canada will be in the twentieth century what the United States was in the nineteenth.

But the question of commerce aside. We like the world vision of Governor Foss of Massachusetts, who in a recent message to the legislature of his State said:

"Reciprocity, beginning with Canada, will broaden out until it includes the whole western hemisphere in a common bond of unobstructed trade. And when we have united the entire western hemisphere in these bonds of reciprocity and peace; when we have linked both North and South America together by the power of our united industry and trade, we shall have established a mighty force for the maintenance of peace. We shall have insured peace in our own half of the world, and gone a long way toward insuring it all over the world. For when we have so united the Western hemisphere in these bonds of reciprocity and peace no nation on earth can contemplate an attack upon us individually or together. Controlling in one common policy so large a part of the food supplies of the world, we shall become vital to the welfare of every nation. Moreover with the realization of reciprocity on the continents of North and South America, the fortification of the Panama canal becomes unnecessary. There will be no reason to anticipate its hostile use, and no reason to incur the fearful cost of its fortification. For, through a progressive policy of reciprocal trade treaties, our country will become the arbiter of world peace, and thus attain to the position not only of great power but of greatest honor to which any nation can aspire."

DR. AKED AND THE FIRST CONGREGATIONAL CHURCH OF SAN FRANCISCO.

The committee of the First Congregational Church of San Francisco having in hand the recommendation of a man for the pastorate met on Monday evening of this week and decided to recommend for that position the Rev. Dr. Charles F. Aked of the First Baptist Church of New York city. The recommendation is that he be called at a salary of $10,000 a year. The church will consider the matter on Wednesday evening of this week. Such has been the impression made by Dr. Aked both within and without the church that there is no doubt that the vote will be heartily unanimous.

As stated in The Pacific last week Dr. Aked is unable to conclude that conditions in his field in New York are such as to make it possible for him to do there a satisfactory work, and the San Francisco outlook for service appeals to him. It is believed, therefore, that he will accept the call.

The New York Tribune of last Wednesday quotes one of the leading members of the First Baptist Church of New York city as saying:

"I can say that the members of the church, as well as the trustees and deacons, are entirely satisfied with Dr. Aked's services, and any move must first come from him. We will not take a boomerang report that starts in San Francisco, circles through London and finally comes back to us as anything serious. We are waiting to hear from Dr. Aked."

When Dr. Aked said to a reporter just before leaving New York for San Francisco that compared with his work in England he was wasting his time in New York, he added:

"Yes, I know that is not the view my own people take; they would feel outraged at the suggestion that I am wasting my time here. The church last Sunday morning was crowded, although no subject was advertised and no newspaper announcement made. Every seat in both aisles was occupied, the doors between the church and the lecture-room were open and people sat in the lecture-room clear back to the far wall. We also fill the church at night, an almost unheard-of thing in the city of New York. But all this seems very small to me after my English life. My people, however, think it magnificent and their kindness to me knows no bounds. They believe in the church and the future of the church, but I feel as though, after four

years, we ought to be in a different position and with different prospects."

Since coming to San Francisco Dr. Aked has preached to the largest congregations to which he has preached in this country. The auditorium of his church in New York will accommodate only seven hundred persons. Four hundred thousand dollars, it is stated, have been subscribed for a new church building, but where to build it has been the perplexing problem. After three years of deliberation the church swung around to Dr. Aked's idea that it was not best to build on the present site; and yet their efforts to find or unite on another site have failed utterly. A New York paper quotes Dr. Aked as saying that Central park creates quite a problem.

"The park divides the city north of Fifty-ninth street into east and west, and if we build on either east or west we become a local, a parochial church, a neighborhood church. We should not be metropolitan and still less cosmopolitan, and on the other hand if we were to build below Fifty-ninth street, where we could be both metropolitan and cosmopolitan, where people from all over the world could reach us, we should be submerged by business. The encroachments of business upon Fifth avenue and neighborhood during the last two years have been wonderful.

"We do not see a way out of this difficulty. We have actually wasted more time than would build a good church in England—we have wasted $30,000 in architects' plans and in consulting engineers, consulting experts in acoustics, consulting artists and so forth. That money has had to be found; many people have resented the assessments made upon them in respect to it, but the money has been paid. At the last trustees' meeting I said there was no site yet suggested about which I could feel really satisfied, and John D. Rockefeller, Jr., said solemnly, 'Doctor, if my life depended upon it, I could not say what is the wisest thing to do.'

"That is the position. It is easy to riddle with criticisms any scheme presented to us, but it seems impossible to find out what we ought to do."

Will, then, a call from the First Congregational Church of San Francisco secure Dr. Aked for Pacific Coast Congregationalism? We do not know. This may be the thing needed to bring about a solution of the New York problem, and the opening up of a way for him to do in that city the work which he aspires to do. Should that come about, it will not be easy for him to leave. We quote him again as reported in a New York paper:

"I have made friendships here which are infinitely precious to me. I shiver at the thought of wrenching the ties which have become intertwined around the lives of Mrs. Aked and myself here. If I could be content with a very easy berth and a very generous salary among the most charming people in the world the position would be plain and clear and my future settled, but I cannot be content with a work that seems to me to be small.

"It is a question for me whether I can bring myself to accept the limitations of my present position for the sake of these friendships that are so dear and for the sake of the little good I can do in New York, or whether I shall have to break with these associations for the sake of some larger work elsewhere. Mrs Aked says that the nicest people in the world are to be found among the Americans, that the nicest Americans are in New York, and that the nicest in New York are in our church, and as that represents the feeling of both of us you can understand that it would be an absolute horror to feel that one's work called one elsewhere."

But all that was before coming to San Francisco. Dr. and Mrs. Aked realize that there are royal hearts and lives here. And San Francisco and the Pacific Coast have been a revelation to them notwithstanding all that they had read about it and heard concerning it. In this commanding city by the Golden Gate the thought doubtless comes to Dr. Aked that his life can be more of a shaping, molding influence than it could be in New York, and so the prospect will continue to be, as it was when his eyes had looked on our great city of destiny for only a few days, "singularly attractive."

DO WE NEED ANOTHER STATE UNIVERSITY?

In our judgment the interests of higher education in California will be best served by having but one State university. The recent action of the student body in the university at Berkeley in putting itself on record in mass meeting as against the movement for another State educational institution, to be established in Southern California, is, therefore, gratifying. The fact that without exception even the students from Southern California are opposed to the movement should bid the advocates of it to pause. They see as none others from their part of the State can see, at least from a distance, that there is need for concentrating all available funds for such purposes on the institution already established in Berkeley. Though a great educational institution it is far from what it should be, and every dollar that can be secured from the State should be expended there for a long time yet and not scattered and rendered the less effectual.

When Dr. Henry S. Pritchett, the president of the Carnegie Foundation for the Advancement of Teaching, gave the Charter day address at the University of California he congratulated the university in that there was here a unification of schools, saying in that connection:

"As might have been anticipated, the greatest weakness in the maintenance of good standards by the State universities have been exhibited in those States where the State institutions of higher learning are conducted in two or more colleges instead of being united into a single institution. In such cases it has almost inevitably happened that an unwise competition has sprung up, demoralizing alike to the institutions themselves and to the public school system. Generally the rivalry appears in the form of a competition between the State university and the State school of agriculture and mechanical arts. Duplicate courses are established at the two institutions and low standards of admission and log-rolling with the legislature are the natural outcome."

Referring to the action of the legislature in 1868 in making the school of agriculture and the school of mines parts of the institution at Berkeley, Dr. Pritchett said: "If the history of other States point any moral, one may suspect, at least, had the lawmakers of that period established a State university at Berkeley and a college of agriculture and mechanical arts at Los Angeles, the State would by this time have upon its hands two weak competing institutions instead of a strong single university which stands today in the first rank of American institutions of the higher learning."

The measure now before the legislature and against which the entire student body protests provides for only an Institute of Technology, but the students well say that "despite its apparent wording the effect of this bill would be to establish a rival and competing state university."

Among the originators of this movement for a Southern educational institution was "Out West," a monthly maga-

zine published in Los Angeles. In the last number mention is made of the effort to secure the institute and the remark is: "We will never be content, however, with less than a university of same rank as the university at Berkeley."

One of the arguments advanced for it is the statement that Southern California pays forty per cent of the tax for the State University and has only sixteen per cent of the students. For example Los Angeles county pays $159,426 tax and has 315 students. The cost per student is accordingly $506. Riverside county pays $8,077 tax and has 34 students, the cost being $273 each. San Francisco pays tax to the amount of $152,000 and has 678 students. The cost per student for this county is therefore $224. Alameda county pays $63,000 and has 1,056 students, the average expense for that county being only $59.

Will "Out West" name any educational institution anywhere in the land that does not operate more advantageously for the immediate locality than for places remote. If for such reasons as this we should have more than one university the argument could be extended and need be seen for a half dozen—enough to accommodate every locality. If Los Angeles county were to secure one the cost per student from that county would be less than the cost per student from Santa Barbara county, and Santa Barbara people might with good reason ask for one also.

However the counties about San Francisco bay would not send so many students to the State University at Berkeley if there were situate in this part of California such educational institutions as Pomona College, Occidental College and the University of Southern California, the Methodist institution located in Los Angeles.

More students would come from Southern California to Berkeley if it were not for those fine educational institutions. Southern California people can best serve the interests of higher education throughout the State by letting up on the movement for another State University and concentrating their energies in an effort to push those institutions along with their advancing civilization.

And all the while let it be remembered that the University at Berkeley stands ready to give to all who may come there the best it has—whether from near or from far.

A MAN WHO WAS BROTHERLY.

The sudden death of Rev. Dr. Amory H. Bradford of Montclair, New Jersey, while out walking last Saturday, removes from the earthly sphere of action a man whose forty years in the gospel ministry were exceptionally influential. Soon after finishing his theological studies in Andover Seminary in 1870, Dr. Bradford entered on the pastorate at Montclair, which he relinquished only a few months ago—after prolonged vacations during the last two or three years had made evident the fact that his strength was no longer sufficient for the task.

A little more than a year ago he presented his resignation. The church, loath to give him up, voted to engage a new pastor at the regular salary of $6,000 a year, and to retain Dr. Bradford as head pastor on a salary of $3,500 and the use of the parsonage, and to pay in addition the annual premium on a $20,000 life insurance policy being carried by him.

After the church had looked in vain for a pastor for nearly a year, Dr. Bradford, believing that the arrangement as to him was handicapping the committee, renewed his resignation and urged its acceptance. He was then made pastor emeritus on a salary of $3,000, the church assuming also the payment of the insurance policy premium.

The Rev. Dr. Hugh Black, a professor in Union Theological Seminary, a resident of Montclair, who had been supplying for a time, accepted then a call to the pastorate for one year with the understanding that the church would continue its search for a permanent pastor.

Many of the readers of The Pacific have met Dr. Bradford. He has been on the Pacific Coast several times, being in attendance, as moderator of the National Council, at one of our Pacific Coast Congresses. He was a frequent contributor to the religious papers, and was the author of several books of value. The latest book by him, entitled "My Brother," was published last year by the Pilgrim Press. It is a clarion call for a world-wide brotherhood by one who, all his life, was characterized by brotherliness.

"Brotherhood is inevitable," says Dr. Bradford. "This is the message of the Cross to the twentieth century. In the midst of the slow and painful process of evolution, surrounded by the confusion and strife of classes and races, where the suffering is keenest, the sin vilest, and the separations widest, stands the Cross—the revelation of the eternal love and sacrifice of God, and the sure pledge of the final victory of truth and love. It is a message, an inspiration, a gospel, the world's unfailing hope, and a fair but faint hint of the glory which shall be revealed on the earth when the love which was in Jesus Christ shall bind all men in a universal and enduring brotherhood."

CHRONICLE AND COMMENT.

Washington and Jefferson College refused recently a legacy of $40,000 because its president and trustees believed that to accept it would be to leave the widow and children of the testator with insufficient support. It was an act well worth chronicling!

On a recent Sunday, representatives of twenty different nationalities united with the Moody Church, in Chicago. Chicago has a Bohemian population of 200,000. Of Italians there are 150,000; Poles, 100,000; Scandinavians, 300,000; Greeks, 10,000. London has an alien population of only 135,000.

A hotel to cost thirteen million dollars is to be built in Herald Square, New York City. It will be twenty-five stories high and will contain 1,600 rooms. The opening of the new terminus of the Pennsylvania Railroad, for which, all told, about $140,000,000 have been expended, makes necessary such a hostelry in that part of the city.

Seats in the New York Stock Exchange are high. One sold last week for $73,000. But that price was $21,000 less than one sold for last year. Just before the culmination of the Wall street boom in 1909 one sold for $96,000, and later there was a bid of $100,000 for one, but none was offered. That amount of money invested at five per cent would bring an income of $5,000.

The life of the successful minister in a large city is a busy one. In January, Dr. Carson, pastor of the Central Presbyterian Church, Brooklyn, New York, preached eighteen sermons, delivered twenty-two addresses, made ninety-three pastoral calls, officiated at eight funerals and three weddings, attended twenty-eight conferences and meetings other than those at which he spoke, and wrote six articles for religious journals.

The law-defying liquor elements of Everett, Washington, are learning that they have an upright judge with

whom to cope. They planned the running of illegal saloons, with the thought that they would not be fined more than once a month and only to the amount of $100 each time. But the judge has decided to put each one who is fined for the first offense under one thousand dollars bonds, which will be forfeited on the second offense. That is right. A majority of the voters of Everett voted to banish the saloon from that city. The law is such that its impartial enforcement will make it hard for anyone to defy it.

Mr. Lawrance, general secretary of the International Sunday School Association, says to the people of the East concerning the convention to be held in San Francisco in June: "In my nearly twelve years of official connection with the International Sunday School Association, preceded by fifteen years of close relation with it, in my judgment we have never faced an International Convention which began to compare in importance with the one to be held in San Francisco next June. The time and place are strategetic, and our brethren all up and down the Pacific Coast are looking forward with the most eager anticipations to the blessings that are coming to them because of this gathering. California needs us and San Francisco needs us. This city, which has rebuilt herself in less than four years, has a population of 416,000 people, but less than 15,000 (less than four per cent. of the population) are connected with the protestant churches. The Pacific Coast needs this convention. Warring elements of Christian and foreign religions are coming face to face here. Our duties are plain. We must go to California with the choicest picked Sunday School people ever assembled in any Sunday School Convention before."

The Continent, of Chicago, pays tribute to the worth of a San Francisco man, as follows: "If you are listing Americans of clear, clean grit, don't forget to set down the name of Henry J. McCoy, Young Men's Christian Association secretary at San Francisco for thirty years. In those thirty years he has done three times over for that association a money-raising job at which anybody with an ounce less of hero stuff in him would have balked before it was begun —any time of the three. As soon as he got into the work, the then young secretary had to lift a back-breaking debt that was lying on the original building. Then a new building was planned, and when it was finished there was a $100,000 debt on it. McCoy lifted that too—and then in less than a year the memorable San Francisco fire reduced the whole plant to a heap of ashes. So the secretary was up against a bigger labor of Hercules than ever. He couldn't hope to get anything out of his home town then—San Francisco was too flat—but he did raise $500,000 in three months from Eastern business men—from men, be it said incidentally, to whom their own denominations were meanwhile appealing in vain for money to rebuild ruined churches. San Franciscans have just lately been dedicating the building that McCoy built with that half million, and at the dedication they said this fine thing of him—that he is better at one other thing than at raising money; the other thing is saving men."

CHRISTIAN SOCIALISM.

Next Monday the Congregational ministers of San Francisc and vicinity are to listen to an address on "What is a Christian Socialist, and What is the Christian Socialist Fellowship?" It will be given by the Rev. W. A. Ward, the general secretary of the Christian Socialist Fellowship.

Sunday afternoon, at 3, Mr. Ward will speak in the San Francisco Y. M. C. A. on "What Is Christian Socialism?"

At 8 that evening he will speak in the First Presbyterian Church on "The Religion of Jesus and Socialism."

UPS AND DOWNS IN THE MINISTER'S LIFE.

W. N. Burr.

"Ups" first, you will notice. That is the natual way. One proof that humanity faces towards the higher planes. We are not going backward. The world is growing better. If it were not we would naturally speak of the downs and ups of life, instead of putting it the other way. Pessimism is abnormal. We were made for growth, development, the onward and upward movement. The normal man is a hopeful creature. He puts his "ups" before his "downs" in his phrasing.

But sometimes in his writing and speaking he deals first with the "downs" just to get them out of the way, that he may stop in the sunshine. And that is what I shall be doing today.

A Pasadena daily paper recently gave to its readers an article the first paragraph of which reads as follows:

"'Doubtless the average man has an idea that the minister or rector of a church has an easy job, and few difficulties to ruffle his spirit,' said a retired visiting preacher today."

About two long newspaper columns followed, and the "visiting preacher" did not say one word that it is not well for somebody to be saying. But the good man had to wait until he found himself upon the retired list before he could free his mind. It would never do for a minister in active service to be telling the whole truth about the "downs" in the minister's life. If the people cannot find out such things for themselves they must wait until they get to heaven; and it would never do for all of the minister's experiences to be revealed to them there, because heaven would not be heaven then to some of them. It cannot be possible that there is any such thing as remorse in heaven.

After that first paragraph the "retired preacher" went on as follows:

"The average man who goes to church sees the preacher in his pulpit calm in demeanor, poised in bearing, cheerful of expression, interested in the subject of his sermon, filled with moral earnestness as bespeaks his message, and therefore believes that this minister is easily through the main, if not the only part of the week's work when the Sunday is past. To the average attendant the preacher appears like a cask well filled. With the turning of the spigot the contents flow forth. He is supposed to be prepared for any occasion and with no trouble at all he has only to open his mouth to let forth the words, all arranged in proper relation, and in well ordered procession, pressing on one another to be released that they may go on their winged way as messengers of comfort, inspiration or warning."

Now all that makes interesting reading. I wish I might go on and copy every word the good man has to say along these lines. Possibly some of my readers would enjoy all the rest of it, especially the ministers among them. Here are little chunks chipped from the two solid columns:

"Perhaps there are some ministers of copious words. But for most of them the preparation of sermons of value is a real labor, if they are studious, observing and consci-

entious, and have withal a real religious experience by which they may personally test the truth they seek to teach to others. Such preparation for the Sunday ministrations involves soul travail to many a one."

"Although the conscientious preparation for the Sunday service is exacting, it is the least of the minister's worries. Of course he should not worry. He is usually old enough to know better. But when there are numerous persons who insist that he must, or see to it as their unbounded duty that he does, he may be excused if he indulges a little, just to keep in touch with other mortals."

"It must follow that the abundance of advice he gets from all sources causes some worry, inasmuch as he may not select the right advice, or may offend some whose advice he did not take."

"Then there is the hard-headed man in the pew who adds not a little to the worries of the minister. He does it by his sheer stolidity and practicability. . . . The ideal truths which the minister sees working out in the affairs of life seem to dissipate in thin air when they approach the atmosphere of the personality of this man in the pew."

"Furthermore, the minister's worries have a mite more added to them by the occupants of the parish nursery. There are some so constituted that they cannot grow in grace without periodical coddling. . . . Then there are some so sensitively constituted and responsive to ethereal vibrations that they can hear shocking things and see a heresy through a stone wall. It goes without saying that such things add a trifle more to the minister's worries."

"A little time ago the duties of a minister in a hill town were tabulated. He died after forty years of service. Besides the usual work of a pastorate he 'organized a telephone system, turned an abandoned water-power into light, was chairman of the school committee, advised widows and orphans about investments, set selectmen right on points of law and had an eye on public franchises, officiated in offices of the grange, was a moving spirit in interdenominational associations, did many other things too numerous to mention, and when he died had such a funeral as no city church ever saw.' That man probably had a few troubles, but he was sincerely mourned."

The two columns in the Pasadena daily fairly bristle with a great deal more curtain-lifting on the inside movements of a minister's life, revealing some of the "downs" in ministerial experience. It reminds one of Dr. Charles E. Jefferson's "Quiet Talks with Earnest People," the second chapter of which begins in this way:

"The clergyman is the unknown man of modern society. Because he is unknown he is maligned. The world charges the clergyman with three cardinal sins—laziness, covetousness and cowardice. It suspects him of a half-dozen others, but it is sure of these three."

"Now shall I shock you," adds Dr. Jefferson, two or three pages further on, "when I say that the clergyman belongs to the laboring classes, and that no man has a longer day than he?" etc, etc. Dr. Jefferson has given the world a new "book of revelations" in his "Quiet Talks," twenty-four chapters of curtain-lifting that ministers appreciate, and that others might as well know about. But of course they never would know about it, were it not for some retired minister who is free to tell what he knows, or for Dr. Jefferson, who somehow has the right of way to speak out for a class of workers who cannot be saying much for themselves, for obvious reasons.

But there is another side to the story. There are more "ups" than "downs" in the minister's life. I had "ups" enough just last week to chase a thousand "downs' into the background. They fled before an earnest young man came voluntarily to talk over his work in the church, the Sundayschool, and the Endeavor Society, and who brought with him a whole grist of suggestions, every one of which had been baked in the oven of common sense. They fled before a woman, who a few months ago was apparently untouched by foreign missionary appeals, but who has had a new vision, and who came to make known a desire to do something in a substantial way for certain service on foreign ground. They fled before a father who came to say something like this: "Some years ago I promised my five boys that I would give to each of them who would attain his majority without having used tobacco or intoxicating liquor one hundred dollars in gold as a birthday present. Now you know H—— has just passed his twenty-first birthday. Five twenty-dollar gold pieces are ready for him, and he is ready for them, and I want you to present this money to him at the Endeavor social and business meeting at our house next Friday night."

When I looked into the clean, manly face of that earnest young Christian on the night of the Endeavor gathering, and then saw, looking on, half a dozen boys of the neighborhood who have just reached the adolescent peeriod and are catching views of a man's life from the men about them, I spoke the strongest, tenderest word I could summon for a clean life, unsoiled by tobacco, and then I gave to the clean, clear-headed young man, just come to the rights and privileges of citizenship, his well-earned gold pieces.

"Thank you; it is easy money," was his simple response. And the half-dozen boys looking on—said nothing, but

"The thoughts of youth are long, long thoughts,"

sometimes.

Ministers have their "downs," and a good many of them spring from the fact, as stated by Dr. Jefferson, that "although the clergyman of today is a man mingling constantly with men, no other man in the community is so imperfectly understood;" but the "ups" in a minister's life far outweigh the downs. It is usually the "downs' that weigh the heavier; but these scales work the other way.

La Canada, California.

THE FIRST FIFTEEN MINUTES.

The first meeting of the Longmont Congregational Christian Endeavor society, run on the new schedule of mission study, had made such an auspicious showing, that it was with a feeling of great confidence that the prayer meeting committee met on the following Tuesday night to map out the course. The novelty of the situation appealed strongly to the members. Here was more than a mere assigning of chapters to certain persons for certain meetings. It was dimly felt that much more strategy and administrative wisdom would be demanded.

"Anyone can nail the lid onto the coffin with the meeting inside, unless we are careful," one young man said. "Nothing easier," added another. "Just sit up in front and ask the printed questions at the end of each chapter, and we shall be decently interring the remains in less than a month."

"But what can we do except adopt the method of inter-

rogation? Is not that what a teacher does?" "Exactly so, but no one of us is a teacher, only a leader, and the difference is a wide one."

Thus the problem was squarely before the committee: how to make virile, vital, illuminative, the meetings of the society, with the text book as a basis. All were a unit in the conviction that if run along the line of least resistance, the society would wreck itself in very short order.

As a preliminary, the book, "The Uplift of China," was divided into sixteen portions, and each assigned to a member for study, preparatory to leading the meeting from that theme. Then, inasmuch as each lesson should open with appropriate scripture, these Bible references were looked up. For example, Psalm 96 was chosen for the opening meeting, since it set forth the establishment of the universal sway of Jehovah. "We need a new and more extended horizon, if we are going to examine China, and this Psalm puts us in the right mood at the start," said the chairman. In like manner other passages of scripture were prefixed to the other sections of the book, so that in a short time a complete schedule was prepared, ready for each leader. Among appropriate scripture readings for the meetings were the following: Is. 40:1-11; Mal. 3:1-6; Luke 10:25-37; Is. 55; Eph. 13:1-13; Rom. 10:115. These impressive and outstanding bulwarks of scripture in which the unevangelized may hope were copied onto slips of paper, and each selected leader received that passage which most fittingly introduced his or her section of the book.

"Now, with our period of song, silent and sentence prayers we are ready for the study period, are we not?" "Not yet," was suggested. "Can we not make our hymns and our petitions so concrete, definite and salient that they will mean much more to us than they have meant?" And so the hymn book was searched from cover to cover, and it was surprising how many of them thrilled with the sentiment of "Christ for the World. The list, comprising some forty-five different hymns, was noted and copied for the use of the leaders. "We should certainly urge our society members to use less vague language, to be more specific and original in their prayers," said one. "Our sentence prayers have tumbled into a rut, and all look so much alike that we should be puzzled to know who was sponsor for each. We have certain repetitious formulas which serve as an excuse for mental and spiritual laziness. We are so afraid of talking to the point, that any prayer would look as well at a baptism, a funeral, a wedding or a rescue mission.' "Well," some one replied in the midst of a general laugh, "that may be stretching it, but honestly I havn't heard a prayer that didn't amble aimlessly along the same old track, in a good many weeks, and," he added, "I am afraid I am one of the sinners myself."

"We agree, then, do we not, that if we are to continue our sentence prayers, they must have China, her people, her needs, her oportunities, definitely in our minds, and with it all, our responsibilities as occidental brothers and sisters. And do not let us be afraid to say the word 'China,' it will not depreciate the value of the effectiveness of the petition." The chairman's words met with instant acquiescence, and the committee was about to pass on, when a shy member who had been silent heretofore, asked, "Could we not pray that someone of us would hear the call to missionary service?"

(to be continued)

OUR RELIGION OF THE TWENTIETH CENTURY.

An Address in the Stanford Chapel, by Rev. Roy H. Campbell, of Palo Alto.

There is no such thing as a religion of the twentieth century if you mean by that a religion distinct from the religion of all the centuries preceding our own. It would be as sensible to talk about a Palo Alto sunbeam. Religion cannot be parceled off into sections. It springs from too deep a source, it travels along a course in humanity, too well worn for any single portion of time to change its main direction. Our religion in its central channel is the same yesterday, to-day and forever. The phrase can be used however to signify that in certain aspects our century is placing its stamp on our religion as it is on every item of human life. The trim vehicles going along University avenue this morning move according to the same principles as did the clumsy wagons of the men of '49; they have four wheels; the passengers are carried along by a motive power outside themselves; they are all to be depended upon to take those within from the place they are to the place they wish to be; but you would never mistake a four-cylinder Pope-Hartford for a prairie-schooner. The fundamental laws of each are the same, but the particular outlines in which those laws find expression differ so greatly that we prefer to ride in the one rather than in the other.

I propose to-day to point out as they appear to me the twentieth century features of our religion. In the first place the religion which is to occupy the main floor during this century will place its reliance on fact rather than on fiction. We have begun to discover that our religion is enduring enough to be examined through the lense of a microscope. We no longer need to put up the sign "hands off" even over this deepest and most sacred spring of human sustenance. We are not afraid that the rock out of which it wells will be found composed of sand. When the devout scholar looking with trained eye and skilled brain finds certain facts to be the accurate happenings in any particular section of life even tho' they may run counter to that on which we have built our portion of our religious faith we will not hesitate to plant our feet down firmly on those facts. The fiction which has been dear to us must be deserted. When Genesis seems to come in contact with Geology a larger appreciation of each will enable us to see that they both have their place to fill in human knowledge. The century before us is not likely to mistake the one for the other. It will insist that there be no blinking the facts in order to give a false and unneeded value to the fiction. The Hebrew Chronicler, telling the facts of history, does not need to have the weak buttressing of denial or other better attested facts in order to preserve the religious value of his work. The fear of looking all the facts of the case fairly in the face is in this day rapidly fading away.

Some of you are registered in the botany department of this University. When you go out across those beautiful rolling hills in search of specimens, it is not to be supposed that you fail to see the beauty of the wild daisies because you have come to know something of the process which has produced their particular structure. Because you can tell the difference between the stamen and the petals, the sepals and the carpels, it does not signify that you have lost the recollection of some young woman's welcome when you have accompanied your own entrance with an offering of fresh and fragrant violets. You are

as likely to know the part they play in such negotiations as if your familiarity with them were confined to the ability to quote the prevailing price they command at the florist's shop on Saturday afternoon. Some of you have been looking through the telescope over in Mt. Hamilton at the nightly visitor we have been entertaining in our sky of late. The fact that you have the learned the shape of its orbit, and understand a small share at least of the place it occupies in the household of the heavens does not imply that you appreciate its beauty less or are less impressed with its splendid movement than are we whose knowledge concerning it has been gathered from the magazine section of the Sunday paper. Exact knowledge in any area of our life does not detract from its usefulness. The twentieth century will demand that the historical background of our religion be set forth decently and in order, that the facts be told as accurately as research can discover them, without any fear as to their effect on those higher and weightier matters of the law. Then, too, we shall welcome in this century all the facts which a sincere study of religious phenomena can marshal as to the basis in physical and nervous structure for particular manifestations of religious experience. The unknown bulks so large and always will that we need not hesitate to put out some sign-posts along the way to make our course a bit more familiar. Wherever the law of cause and effect can be established there is more likelihood that we shall arrive at something which has abiding worth than if in all things we are compelled to go stumbling along in the dark. The work of such men as James and Hall and a host of others less well known will give direction to religious leaders in their attempt to lead young people up into a life of stability. We shall learn to rely upon certain discovered laws of growth for results than altogether upon the hit or miss application of religious stimulus, to the prepetual saving of much heretofore ill-used energy. When a young lad of eleven lies or steals or a young woman of seventeen finds life so unbearable that she attempts a speedy exit from it we shall no longer confine ourselves to the exhortation to repent and be baptized—we shall dig up the cause in some perverted impulse or weakened nerve tissue and seek to administer some effective remedy. All the facts which can be garnered from every source will be welcome. The religion of the twentieth century will turn no contributor away.

In the second place the type of religion which will hold the attention and command the respect of the sane men and women of this generation will place its emphasis upon character rather than upon creed. If a minister today should confine his attention to the exposition of dogma Sunday after Sunday he would soon have as his auditors the janitor and his own wife; the duty of the one and the fidelity of the other would stand even the strain of this. Martin Luther spent hours arguing with other equally interested advocates as to the merits of three rival doctrines concerning the nature of the bread and wine in our sacrament of the Lord's Supper. The world, except the theological student intent on his mark in church history, has forgotten all about this war of ideas which stirred all Germany, but it will never cease to feel the tremendous moral impulse sent out by this young monk. Creeds pass away but character endures. We shall not altogether neglect our contribution to the temporary statement of passing doctrine, but we shall place our main weight upon that which abides. The world will ask of each one of us not "what do you believe?" but "what sort of a man are you?" Is the type of life you are living calculated to raise the tone of the community in which you pay your rent, or would the thermometer go up to-morrow if the Peninsula transfer company called for your goods? You may be able to set forth a statement of belief so skillfully worded that it would satisfy all the churches in our community for six months, you may be able to write a book so learned that no one but a theological professor would enjoy reading it, but unless you possess the sturdy elements of manhood or womanhood, unless your moral fibre will withstand the dry rot of commercialism, unless your will is so set up that it can hold true against the enervation of bodily desires and the unhealthy excitement of modern life then the twentieth century will not give you a pass mark. You will surely "flunk out" in this particular course. And this attitude is right. Creeds cannot be hitched up to do the work of the world. It is all right to print them on prettily decorated cards and tack them on the library wall, or send them to some friend at Xmas time in lieu of a more thoughtful gift, but in the relationships of daily life they offer no sure ground to build upon. A man is a good father because he is unselfish and tender and thoughtful, he is a good husband because he is strong and resolute, and to be depended upon; he is a good citizen because he is honest and energetic; these words are to be found not in the Schaff Herzog Encyclopedia of Religious Knowledge, but in the Dictionary of the workaday world. One must have a creed. The man who claims that he has none is denying himself in the very assertion. Unless you hold that the movement of the world is up and not down, that the goal is worthy of all the striving, that your purposes and mine when they are directed to right ends are caught up and held securely in some larger purpose, in a word that "when he putteth forth his own sheep he goeth before them," unless a man walks out fearlessly into the world because it is his Father's world he is lacking in one of the essentials of a well-ordered human life. Pathologists are in the same camp in this matter as are the religious leaders. They pronounce such an one unsound. Our century will have a secure faith on which to ground its mighty works but its attention will not be taken up with working out the details.

Our churches in the main have during the last century been divided over unessential matters of doctrine; in all the more serious matters of church service they have moved along in step. The time is coming and coming apace when these lighter tools will be put aside and all concerned will join in working the combined harvester of a united purpose to the everlasting improvement of the harvesting machinery and a larger rejoicing when the crop is reckoned in at the end of the season. Even now when you enter an unaccustomed church on Sunday morning, unless you have already read the announcement sign in front you will have a hard time to find out with what particular group the church carries on its larger relations. The sermon will rarely give you the cue; it moves out along a path too high and broad, its message is concerned with problems which take their rise underneath the coats and gowns of men and women, not in some book, nor in the excited nerve cells of the preacher's brain. The hymns will not reveal it to you. Nearly every Sunday in the church where I am accustomed to speak we worship through hymns composed by men whose religious life was nurtured in nearly every kind of church in existence. A hymn by Wesley may be followed by Phillips Brooks' "Oh Little Town of Bethlehem" with Cardinal Newman's immortal "Lead, Kindly Light" to add its inspiration to the service. The accoutrements of those who lead the service will hardly give you an index. We have vested choirs and prayer-books in some of our Congregational Churches,

and it is no marvelous sight to see a Presbyterian clergyman clad in a wide flowing black gown. The note of identity is far more impelling than the note of difference. It is allied with those words of Christ, "My meat is to do the will of Him that sent me." The church during this century will find the ranks uniting, the names which parcel off one regiment from another being forgotten, as more and more they cease to formulate some doctrine concerning the Father and unite with the elder Brother in doing his will.

Then too there are abundant indications that this country will give its trust to those who find their religious life more largely expressed through service than they do through emotion. There seems to be times and seasons for all things. The type of religious life which held sway in the century which we have left seemed to reach its climax in the high tide of religious feeling set in motion through the personality of that Godly man, Dwight L. Moody. The country was a better place to live in after he had gone through the cities and towns from the Atlantic to the Pacific. Men's ideals were lifted; they installed within them more searching standards of conduct, their home life and business life took on new meaning. All this came about largely through the surging currents of religious emotion. The fruits of this movement are too evident to allow anyone save a man whose vision is limited by the end of his garden walk to declare that it did not have its source in a positive and useful force. Figs do not spring out of thistle stems even in this day. There has been danger, though, among those of us who have lacked the sanity of that great leader, to confuse the cause with the results. We have been prone to feel content if we produced the emotion whether it was tied up to the results or sent meandering off on its own bent. There is nothing necessarily useful or effective in feeling, whether it is generated at a Saturday afternoon matinee or at a tent meeting or in a lofty cathedral. If it is the result of moral decision and high personal striving which issues in effective service then it is to be reckoned as one of the servants of the Lord and be given a place in our household. The twentieth century shows every indication of understanding this. It will insist upon the results and will take its reckoning from them. The negro race in our country has been the most conspicuous exponent of religious emotion. Their camp-meetings for warmth and fervor cannot be outdone. And out of this, too, has come some individual lives of deep piety. But the race as a whole has not shown itself to possess the other elements of well ordered human life, stability, integrity, enterprise, and the one who has bulked so large among them that he has raised our regard for all the rest, Booker Washington, seems to have sidetracked this prevalent mode of expression and placed both feet down upon some useful service. His school is training men and women to do things; to lay bricks, to farm, to hammer nails and saw wood, and through the pressure of this discipline there is emerging a sturdier and more sober type of religion. But this altogether false emotionalism has not been confined to the black belt. It has been no respecter of color. The man who has been thrilled by the deep tones of the organ or has been stirred to his depth by the wonderful quaver in the voice of his favorite preacher, or who has been inspired to denounce with terrible vigor some distinct wrong has been led to suspect that he was in possession of an asset which would pay good dividends not only here but hereafter. We have laid our plans in that direction, and have not been disappointed.

This century bids fair to turn in another direction. It has clearly in mind that picture which Jesus gives us of the final day of reckoning and it is willing to subscribe to its theology. The useful are divided from the useless. The divisin does not seem to be made according to susceptibly, for it is to be suspected that the lot of the one will be as keenly enjoyed as the lot of the other will be cordially hated. The state of their feeling does not seem to have been counted in. "Then the King shall say to them on his right hand come, I was hungry and ye gave me meat, for inasmuch as ye did it unto one of these my brethren, ye did it unto me." At this crisis time when if ever the real content of religious life would come into its own the balance goes up or down according to the service rendered. If one has been true to his duty as the day has passed, lending a hand where a hand was needed, making the business of his own life serve also the lives of others, having an eye for his neighbor's needs as well as his own, it does not seem in the summing up to have made much difference whether the tide of his own feeling has been running high or flowing along in orderly fashion. A fellow minister calls attention to an incident told by Gov. Folk. After the singing of "America" at a great banquet of business men in St. Louis one man who was deeply affected turned to his neighbor and with tears in his eyes said, "I just love to sing that anthem." Before a week was over he was indicted for bribing a public official. He had failed entirely to connect up the feeling generated by our national hymn with the real patriotism which was responsible for its composition, and yet, I suppose he counted himself a real lover of his country. This century will discount that. It will require of a man that he render in deeds, not tears, the life that is within him.

Finally the twentieth century will be as ready to recognize religion in a life of joy as it will in a life of sadness. The century just passed has kept its eyes fixed so steadily on the last pages of the New Testament that it has failed to take adequate account of the ninety and nine preceding. The little garden in Gethsemane, the buffets and ignominies of those last days, the Cross up on the hill of the Skull have been the center of interest. It is right that they should loom up large. The last week (we have called it the passion week), flings the radiance of its exalted sacrifice back over all the other weeks and colors them with a finer light. But the Master himself would not have us gaze so long on the outlines of the cross that our lives would become gloomy. Rather would he have us reflect all those other months with their more normal experiences and let the joy of the Resurrection morning crown them. We are glad that Luke has preserved for us the account of the transformation of those two men who had allowed the event at Golgotha to throw a mantle of sadness about their thoughts. Before they entered into the house at Emmaus, He had shown them the significance of the victory. 'Behooved it not the Christ to suffer these things, and to enter into His glory?"—and their eyes were opened." They went out to their tasks with a new joy and that joy was communicated to others. It became the propelling power of a mighty movement, the rallying cry of which was not "He is crucified," but "He is risen."

There must necessarily be a great deal of sorrow in life. In some lives through poverty or sickness or some tragedy it will bulk so large as to overcast the whole heavens. No man can move along through life and look steadily at the facts as they transpire and continue to wear a smile that won't come off. If he does do so it will signify that he has sidetracked some experiences which belong to every life lived above the ground level or has

not the normal equipment of a human being. If you were to visit a house where idiots were cared for the surface indications might lead you to suspect that life always moved along like a song, but well set up men and women know that the findings are false. We shall all alike at some time enter into the valley of mourning and there is a deal of comfort in the remembrance that the Master of life entered into that same valley and emerged out on the higher tableland. But the religion of the coming century will not put its emphasis on sadness. It will recognize that gloom per se has nothing to offer for the strengthening of muscles and the tightening of nerves, that a difficult problem is less likely to be well met, that a hard duty is less likely to be steadily faced, that a searching temptation is less likely to be resolutely withstood, that a heavy burden is less likely to be steadfastly borne by the man whose religious life centers in sadness than by a man who finds his religion a source of joy. Every experience which brings joy in its wake prepares us to stand more securely in the days of storm.

Have you ever noticed a company of people enter a church? Some with a falsely colored view of religious life will draw their faces down into a sober expression and walk along as though they were about to pass through the saddest event in their lives. They have been fairly happy before. The week has brought them only the normal round of experiences but the first step into the Father's House is a sign for a wet blanket and the spirit of depression. I find myself less in sympathy with the stealthy whisper in His Dwelling-place than I do with the frank laughter of the little children. The latter is a more fitting symbol of the life within. The coming days are going to be truer to the real spirit of religion. "God's in His heaven, all's well with the world." As you go out on the football field or meet together in the social give and take of Saturday evening, or assemble yourselves together in one of those mammoth soul-stirring rallies you will not necessarily feel any divorce with your religious life. It can fly its colors here as well as in Notre Dame and ally itself with your "Rah rahs!" as freely as with your less vociferous expressions of the spirit within. It will depend altogether on the kind of life you are living every day, whether it is soiled or clean.

Our religion of the twentieth century will like the religion of all the other centuries, lead men up into the companionship of God, but along the way, it will speak in its own tongue and take its own gait.

AN AMERICAN BOARD BEQUEST.

Rev. H. Melville Tenney has recently forwarded to the American Board of Commissioners for Foreign Missions a bequest of $8,000 from the estate of Mrs. E. A. M. Hicks, of San Bernardino, Cal. Mrs. Hicks was a New England woman, trained in the benevolent spirit of New England Congregationalism of earlier days, and with a special love for the American Board and its work. When she came to California she brought her faith and her love for this great cause with her. Her private school, established in San Bernardino, was for many years the best opportunity in the community for securing a practical education in general and also in special business lines. Through all the days of their lives Mrs. Hicks and her husband cooperated in this great cause by their interest and their gifts, and they made their will bequesting their entire estate, after the demise of both of them, to the American Board. This was rather unusual, as it is supposed that the courts of California will allow only one-third of an estate to be given for benevolences, but in this case there were no heirs, and this exception to the statute, which is sometimes overlooked, made the donation of the whole estate posible.

Mr. Tenney was made executor and carried out the provisions of the will to the letter.

Mrs. Hicks was a member of the First Congregational church of San Bernardino, as she had been since 1872. It should be the occasion of great gladness to this fellowship that one of their members has been able to contribute so generously to the extension of the kingdom abroad.

Among the Churches.

CALIFORNIA.

Fitchburg.—The Rev. George H. Dekay, who has been supplying for a few Sundays will continue until a pastor has been secured.

Avalon.—The Rev. M. M. Martin, pastor of the Congregational church of Avalon, has been elected president of the Business Men's League.

Oakland, Ward Memorial.—The anniversary business meeting and dinner took place recently. The reports showed all departments of work in satisfactory condition. The church begins its twelfth year with renewed faith and courage. The pastor, the Rev. E. Hoskins, has been ill with rheumatism.

Oakland, Fourth.—We had the pleasure of having as our guest at our Lincoln anniversary exercises the grand old comrades of the G. A. R., also ladies of the Relief Corps, and the splendid cadets of the First Congregational church acting as escort to the G. A. R. The sweet music rendered by the Glee club of Appomattox post, composed of seven of these beloved veterans averaging seventy years of age, was a great treat and much enjoyed, as was also the interesting address delivered by Rev. Loyal Lincoln Wirt.

San Francisco, Richmond.—The annual meeting of Richmond Congregational church was held February 8th. Supper was served to the members and friends of the church, after which the meeting was called to order by the pastor, and the reports of the various societies and committees were read. This has been an eventful year in the life of the Richmond church. The old site at the corner of Clement and Seventh avenue was sold to the German bank for $23,000. A lot was then bought by the church at the corner of Point Lobos and Seventh avenues, and the church building removed thereto. A basement was added, making commodious Sunday school rooms, gymnasium and culinary department. The entire church has been newly carpeted and new furniture has been bought for the Sunday school rooms. A bell was presented to the church which cost $800. A vested choir of twenty-eight members was organized in the early part of 1910, and over $300 worth of gowns provided. This is one of the best undertakings of the church, and is increasing constantly in interest. The choir has a paid director who is a musician well-known locally. We feel that we are becoming quite noted as to our choir. Recently a new member was added from a remote part of the city, a young lady in no way connected with the church, but who had heard

of the choir through outside sources. Twenty-nine new members were received into fellowship of the church during the year, the greater number of whom were on confesion of faith. The clerk of the church reported that although this has been a very broken year, owing to the moving of the church, the number of new members received during the past year far exceeds any year since the organization of the church. There has been a wonderful awakening among the young people during the pastorate of Dr. Cull, 16 boys and girls between the ages of 14 and 20 having united with the church since he has come to us; and a very general arousing of interest in shown on all sides, both old and young. The clerk closes her report with the prophecy that now we are thoroughly settled in our new and beautiful home, with a pastor and wife than whom there are no better or more faithful, we look forward to greater things this coming year.

Los Angeles, First.—The fiscal year of this church has been changed from October 1st to January 1st, and the annual meeting from the second Wednesday in October to the second in January. As usual the annual supper was given the evening of the adjourned meeting. The number present was 250 and we had a glad time. The larger church makes more business, necessitating a third meeting. The financial secretary reported total amount of receipts $20,699.48. A debt of $5,000 was incurred for repairs and renovations on the church. With the aid of the $1,800 from the Woman's Church Work society, and the Christmas day offering of $1,435.40, that debt was paid. On January 1, 1911, there was $106.26 net cash available. The secretary of benevolences reported $7,463.10 for national Congregational societies; for local Congregational benevolences $7,087; undenominational benevolences $5,689.77, making a total of $20,240.19. —The Woman's Church Work society has rendered valuable aid in addition to the $1,800 for church repair. Their receipts for city benevolences were $506.90; disbursements $442.—The Senior C. E. society planned to raise $465 for benevolences and raised $590 for direct benevolences. They changed their missionary committee into a missionary department with various subdivisions, each led by one specially interested in that subject. Instead of one chairman for missions they have several persons each responsible for one line of work. There is a more vital interest in each mission than there was last year. They gave two entertainments for the C. E. mission for sailors at San Pedro, and were instrumental in presenting them with a good graphaphone at Christmas. They gave one entertainment in a private home to a class of men struggling against the appetite for strong drink and had a pleasant evening. Their Christmas social was in the form of a sewing bee for the county hospital, sending warm nightingales to the women and bandanas to the men. One of the members has had charge of services in the new C. E. chapel connected with the hospital. At Christmas they shared in a jelly shower for the hospital. All through the year a few have gone as teachers to these missions, the Chinese, Bethlehem and El Club Belen. For the sake of greater effectiveness the Senior society divided themselves into two societies, the senior including those of college age, and the young people's including those of high school age. They have just started a personal workers class taught by Dr. Day. The division of the Senior society was done at the end of the year.—The Bible school membership is 836; number uniting with the church 31. It should be mentioned that the number uniting with the church from the C. E. societies is 50. The total of direct benevolences from the Bible school is $628.24. The reports from all the classes of the Senior department are full of encouragement for the large attendance and interest. There has been some effort in the line of personal work by the teacher for the class.—The Young Men's Brotherhood meets forty minutes every Sunday at 12:30 for "Studies in Social Christianity," occasionally varied by lectures from prominent men on religion, civics and natural science. They are much encouraged by the large attendance at class and church, and return of members absent from the city. The pastor gives them much assistance.—The pastor reports that he has been out of the pulpit once. He has given courses at the Y. M. and Y. W. Associations. He has preached dedication sermons, and given addresses at schools, colleges and on home missionary trips. He has served on three National Congregational Commissions, on the State Conference Board, on eight city religious committees and as trustee for two colleges. He wants to see more progress in religious education and benevolences, and a Christianity more vitally affecting social needs.

Washington.

Beach.—The Rev. Charles E. Philbrook of Willowbrook, California, has accepted a call to the work at Beach and expects to enter on the work the 12th of March.

Seattle, Pilgrim.—The benevolent apportionment of $10,000 for Pilgrim Church for 1911 includes $4,000 for home missions; $3,000 for foreign, and $2,050 for the Seattle Church Extension Society.

Seattle, Edgewater.—We quote from the church calendar for February 12: "When the pastor looked into the auditorium last Sunday morning and noticed the complete renovation of the walls and ceiling, he was more than gratified. He felt proud of the personality and spirit of his parish. It is one thing for a church to say they are going to do something in the way of improvement, and then keep the public and the pastor waiting for months to see whether they have forgotten all about it or not. It is an entirely different thing to go at it, complete it, and save it all as a surprise. We must say we like this latter way better. So quiet has everybody been, that it is difficult to locate the guilty parties. We have accused everybody from the Board of Trustees, down, up and across. Each person we congratulate wants to give the credit to someone else. Now, that is just lovely. We will give it up and thank you all!

INLAND EMPIRE NOTES.

By Iorwerth.

The Congregational Ministers' Alliance of Spokane and vicinity met at Sprague, Wash., on February 14th and were heartily welcomed, and royally entertained by the pastor and people. A goodly representation of ministers from Spokane and other points were present. The Rev. J. K. Unsworth, of Pilgrim church, Spokane, was the speaker of the day, and the subject of his address was, "The Church and some Aspects of Religious Thought." It was a model for clear-thinking and felicitous expression, and among the most acceptable and helpful ever delivered before the Alliance. Mr. Unsworth has already proved himself a worthy successor of the versatile W. J. Hindley, and made for himself a warm place in the hearts of his brethren in the ministry. There is a general regret because of his speedy departure from among us, he having accepted a

call from the First Congregational Church of Vancouver, B. C. On the evening before the meeting of the Alliance, Rev. D. E. Wilson, of Spokane, preached at Sprague, and on the two following evenings Rev. P. F. Shrock, of Deer Park, preached, both to interested audiences.

The annual reports of the Spokane churches show them to be in splendid condition. The annual meeting of the Westminster (First) church was an enthusiastic one, two hundred or more sitting at the tables. This church, under the pastorate of Dr. E. L. House, is making fine progress in all branches of its work. It has almost reached the one thousand mark in membership. The congregations are large on Sunday mornings and in the Vesper services in the afternoons. The financial side has ceased to be a problem, and a missionary spirit is being developed.

Rev. B. C. Preston is proving himself to be the right man in Plymouth church. He is a progressive man and his ministry is stimulating. The work of city church extension is pushed vigorously under the superintendency of Rev. D. E. Wilson. Missions have been established recently in temporary buildings in different parts of the city, and other services are held in school houses. A new work has been started at Vera, an irrigated district ten miles east of the city.

Rev. W. S. Pritchard cares for the missions on the south side, Rev. J. L. Ellis on the east, and Superintendent Wilson on the north, and any other directions where work is needed.

The new church at Corbin Park, Rev. J. H. Rice, pastor, will be dedicated early next month.

The Sunday-school missionary, Jas. N. Pendleton, is proving himself an aggressive and effective Christian worker. Among the recent fruits of his labors are a new church at Loomis, Ferry county. This is a promising field near the B. C. line. Through his instrumentality largely the work has developed at Cusick, in the same county where a church building was recently dedicated; also a Sunday-school and church organized at Benge, in Adams county, on the S. P. & S. R. R.

The veteran T. W. Walters, who is very thankful to his many friends for their expression of sympathy in his bereavement, reports the church at Colfax in first-class condition. The preaching of the pastor, Rev. J. H. Bainton, is fresh, rich and helpful, and the church is growing in numbers and influence. They closed the year with a balance of several hundred dollars in the treasury to be applied toward the building fund. They are seeking a location whereon to erect a building worthy of the leading church in the metropolis of the far-famed Palouse.

The Open Door church at Deer Park is one of the strongest and most efficient churches in Spokane county outside of Spokane. It has had the ministry of Rev. P. F. Shrock, one of the strongest and best of the younger ministry for nearly five years. The church has a magnificent equipment both for social and religious work, and is exerting a most uplifting influence in the town.

OREGON LETTER.

By George H. Himes.

Rev. Philip E. Bauer, of the First Church, Salem, last Sunday evening at four o'clock, began a series of vesper services to run about ten weeks, the addresses to be upon the Great World Religions." The first address was upon "Confucianism." Special music in connection with these services has been arranged for.

The Executive Committee of the Y. M. C. A. for Oregon and Idaho had a meeting a few weeks ago and outlined the work of the committee for 1911. To carry out the plans arranged for will require the sum of $11,540—3,340 more than last year. This is made necessary on account of the growth of the work requiring the employment of a larger working force.

The mutual regard and friendship existing between the pastor of the Catholic Church in Salem and the Rev. Philip E. Bauer, of the First Congregational Church of that city, is a fine exhibition of Christian tolerance between two persons of widely divergent theological views. Who shall say that if a like spirit should prevail among churches generally the growth of the Kingdom would not be greatly increased?

The twenty-sixth biennial session of the Oregon Legislature, just closed, appropriated $1,200 per year to pay for the services of a chaplain at the State Penitentiary—specifying that the amount should be divided equally between the Catholic and Protestant denomination.

At a meeting of the Oregon Academy of Science a few weeks ago President William N. Ferrin, of Pacific University, gave a very clear and comprehensive review of the methods necessary to follow by those wishing to secure the Rhodes' Scholarship at Oxford University, England. And in addition he described the conditions existing at that seat of learning.

Portland, February 19, 1911

A POPULAR BROTHERHOOD SONG BOOK.

The number and variety of men's meetings in the churches give rise to a demand for appropriate expression in hymns and songs. The Pilgrim Press is to issue for the Brotherhood a book of 75 numbers—standard hymns of militant and fraternal spirit—manly Gospel songs, and patriotic popular songs. To be sold at $10 per hundred. Ready April 1. The special committee at work on the compilation will welcome recommendations and original numbers from interested men. They should be sent at once.

Committee—E. N. Hardy, E. Lincoln Smith, O. S. Davis, H. Augustine Smith; Frank Dyer, Chairman, 4304 N. Paulina street, Chicago.

The Home.

There is ever a song somewhere, my dear,
There is ever a something sings alway;
There's the song of the lark when the skies are clear,
The sunshine bluebird trills in the orchard tree;
And the song of the thrush when the skies are gray.
And in and out, when the eaves drip drain,
The swallows are twittering ceaselessly.

—James Whitcomb Riley.

LOOK OUT FOR YOUR NERVES.

The friction in many unhappy homes is largely caused by overwrought, tired nerves. The mother of a large family works like a slave and sometimes lives a dull, monotonous life in the country, rarely having a vacation or even a day's outing, and is blamed by every member of the household because she is cross and flies to pieces over little vexations.

Most women would be cheerful and kind if they lived perfectly sane lives. The trouble with many of them is that they have very little variety or amusement. There is no play in their lives. It is a dry, monotonous grind, without cessation, day and night almost, that ruins so many women's dispositions.

A large part of the suffering which many of us cause is wholly without intention. The cutting things we say, our criticism, our unkindness, often come from kindly hearts but irritated nerves. We say cruel things even to our best friends and those we love best when our nerves are on edge from fret and worry; things we would not have said for the world but for the irritation, the sheer exhaustion that robbed us of self-control.

How many people carry cruel wounds for years, perhaps for a lifetime, which were thoughtlessly inflicted by a dear friend in a moment of anger or under irritation when self-control was lost! How often we hurt those whom we love dearly and whom we would help, when our physical standards are down, when we are tired and jaded and things fret us!

There is only one thing to do when you are not sure you can control your acts; that is, to stop whatever you are doing, retire to some quiet place, get out of doors, if possible, or get by yourself for a few minutes—long enough to restore balance, get your bearings, assert your manhood.

The victims of tired nerves should be very regular in their habits and take special care of their health. They should eat foods which will nourish the nerves.

There is nothing which will take the place of a great deal of outdoor exercise and a cheerful, harmonious environment. Worry, anxiety, and fear in all its phases are deadly enemies of the nerves.

Everything which will tend to make one strong and robust physically will be a great help to nervous troubles, but the greatest healing balm for them is mental self-treatment.—Success Magazine.

MY RICHES.

The far sweet rosy distances,
The snow peaks lone and high,
The sweep of softer hill, the firs
That climb and touch the sky;

The rippling laughter of a brook,
A flower-scented rain,
A drench of liquid gold let loose
At sunset on my pane;

The purple splendor of the night
Wherein Orion's three
Flash constant messages; the frog
That murmurs to the lea;

The wash of waves, the song of birds,
The red fall of a star,
The pale green mist upon the sea—
These, all, my riches are.

—Ella Higginson.

Little by little the time goes by—
Short, if you sing through it, long, if you sigh.
Little by little—an hour a day,
Gone with the years that have vanished away.
Little by little the race is run,
Trouble and waiting and toil are done!

"DO MEN LACK CULTURE?"

"Do Men Lack Culture?" is the theme of a brief but forceful paper by Joseph M. Rogers, in the January Lippincott's.

"The fact is undoubted that even according to our own standards women have apparently a higher culture, or at least a higher veneer of culture, than men taking the average," declares Mr. Rogers. "The visitors at art galleries are almost exclusively women, and the symphony concerts and musical recitals of all kinds would perish but for their patronage. Although men attend the theatre and the opera, it is largely on the initiative of the women, while women are by far the greater readers of books—especially of fiction. With all this it is not true that of the really cultured people in this country a majority are women. The feminine mind is intuitive and receptive, but seldom logical or constructive. Women gets her culture largely by plastering it on the outside of a gentle nature and an emotional personality. The man gets his culture by profound thought and original investigation. The things which really develop culture are almost wholly produced by men—which seems a sufficient answer.

"The matter is further complicated by the fact that women are apt to keep all their goods in the shop-window. This is no blame to them; it is essentially a part of their nature. The man of real culture is generally a silent, unobtrusive person. He shines only to give a false impression of indifference, especially in the presence of women, because he does not like blue-stockings, and because he feels that women do not go to the bottom of things, and to discuss the shell is a waste of time.

"What is true, and what the writer in question probably meant, is that the American woman shows more traces of refinement than the man, which is a very different proposition. It is true that women have by far the greater opportunities, and that they largely employ them. But any true woman is able to give of that refinement to others. It is a very ill assorted couple where the husband does not in some mysterious way absorb some of that refinement which is his wife's in large measure by nature, and which she readily acquires in many ways. The business man in this age has a hard task. If, when he comes home tired, he is not given of his wife's mental and spiritual nature, it is a grievous lack indeed. The impressive thing is that, however one approaches the subject and whatever data is employed, the progress of both sexes in the direction of higher and better things is constant."—Ex.

KEEP-HAPPY RULES.

It is one thing to be happy—for an hour, a day, a week. But it is quite another matter to keep happy. A few little "keeps" have been suggested as guideposts along the way to that big "keep," which means so much not only to ourselves but to all who may come within our reflecting radius

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does overwrought imagination.

Keep physically active. The inert woman who hates to move is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully

enough. Keep interested. There is nothing like a fad or an object in life to put aches and pains into the background.

Keep busy. The Satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way, so do not run in low shoes all winter.

Keep away from drugs. Walk more and take medicine less.

Keep a curb on your appetite. Overeating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to reath. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.

A WINTER FLOWER.

A diffident plant, that no one knew,
Grew close to the rose's place;
But never, ah, never, the sweet summer through,
When the lily and rose drank the light and dew,
Was it crowned with a blossom's grace.

But soberly green, exhaling the while
A subtle and faint perfume,
It seemed like the shadow that ends with the smile,
The sorrow in ambush when joys beguile,
In the riot of summer's bloom.

Then the morning came of a dreary day,
And the winds of winter blew,
And they wafted an odor of dull decay,
For the rose and the lily had gone their way.
As the fairest are fain to do.

And the stormy maple beside the gate
Like a wailing minstrel sung;
For the fleeting gold of its royal state,
Blown hard by the vandal winds of fate,
In tattered banners hung.

But, lo! in a glory of gorgeous bloom
Stood the plant that was somber green;
When the blossoms of summer no more illume,
Like a torch of light in the garden's gloom
It rose in symbolic sheen.

And I thought of the friend that came to me
In the dusk of unhappy days,
From the rush of the false that turned to flee
With the fleetness of fickle inconstancy,
And still at my side delays.

It is thus the wealth of human hearts
In a dim disuse may lie
Till the tempest wings; when our June departs,
The hidden world into blossom starts
To brighten the dreary sky.

It is thus that our faith in man and God,
Untried in our summer hours,
Like the plant that blooms in a rain-swept sod,
May wake at the touch of the chastening rod,
And life have its winter flowers.

—Samuel L. Simpson.

LIFE'S NEEDS.

A faith in God and heaven's sweet sphere;
A bite of bread, a bit of soil,
A strength sufficient for my toil,
A little holiday;
A love to bless, a friend to cheer,
A little ring where I am dear,
A faith in God and heaven's sweet sphere;
Be these but mine from year to year,
There's naught can me dismay.

—Susie M. Best.

THE CHILDREN.

As through the morning house I go,
Three little sleepy voices dear
Call, "Mother darling!" soft and low,
More to their own hearts than my ear.
Strong within their nests like birds,
They call me over and over again
As though the cadence of the words
Pleased them like some old sweet refrain.
Just "Mother darling!"—that, no more;
Hearing my foot upon the stair,
They call it softly o'er and o'er.
Oh, what is grief and what is care?

—Katherine Tyman, in the American Magazine.

Our Young People

BREAD UPON THE WATERS.

"Cast thy bread upon the waters, for thou shalt find it after many days." This scripture verse is finely illustrated by the following story:

The conductor stopped for the fare of a young woman stenographer, who discovered that she had left her purse at her office. She said: "Why, I'm afraid I haven't any money with me," looking very much embarrassed.

The conductor said nothing, but stood there and waited.

I guess I'll have to get off," said the girl. I have left my pocketbook at the office."

"Here, lady," said a boyish voice, coming from across the aisle, "I got a nickel I'll lend you."

She looked at the boy and took the nickel. "Thank you," she said. "I'll pay you back if you'll give me your name."

"Don't worry 'bout that," he replied. "I'm the kid you give the half a dollar to las' Christmas when you seen me sellin' papers down by the Savoy. I haven't forgot you. I'm sellin' papers there yet."

She smiled at him when he left the car, and he was about the proudest boy in town.

MISS MUFFET AND THE SPIDER.

Marian was so proud to think that she was going to Jack's big Thanksgiving party that she couldn't talk fast enough.

"It's going to be a specially nice one, Mumsie," she said, "'cause you see, each of us must go as one of the Mother Goose folks. There was a little slip of paper in

my invitation telling me to be Miss Muffet. But you mustn't tell anyone, 'cause we're going to guess each other's names."

Marian made the dearest Miss Muffet. She wore a quaint little gown of dull blue. Tied at one side of her waist was a silver cord with long ends. In place of fringe, on each end was fastened a large spoon which mother had made from silvery cardboard. Upside down, on her fluffy yellow head, was a blue bowl-shaped cap.

"Now I must manage a spider, somehow," said mother. "Maybe I can make one out of this fine wire. Or I can embroider one on your gown."

"Oh, no!" cried Marian. "I can't have a spider, Mumsie. I'm so afraid of 'em—I should shiver the whole time. Please don't make me have a spider, Mumsie."

So Miss Muffet went to Jack's party without a spider. And probably because she hadn't one, the other folks wondered and wondered among themselves, "Who can Marian be?"

By and by, Jack's big sister Fannie began arranging the chairs in a circle.

"All sit down, now, please," she said. "Then, as each of you is chosen, he must go into the center of the circle, and act out his part just as well as he can without saying one word. The first one of the others to guess must begin the Mother Goose rhyme that tells his name."

"Oh, dearie me!" whispered Marian to Polly, "I can't act a single bit. What shall I do?"

"I'm just going to cry," laughed Polly. "But I don't know who you are, so I can't tell you what to do."

By this time Jack and his little sister Kitty were in the center of the circle. They swung an imaginary pail between them, then Jack stumbled and fell flat. Kitty sat down in a funny little heap just behind him. Before they could get up, everyone was saying:

"Jack and Jill
Went up the hill,
To get a pail of water."

Jack chose Bobby Brown to act his part next. Bobby sang as hard as he could without making a sound, and everyone knew he was Tommy Tucker, singing for his supper. Then Joe went through all the motions of sailing a boat. Someone in the circle began "Three wise men of Gotham." Joe shook the row of short yellow curls which were fastened inside his cap and pointed to the big buckles on his knees.

"Bobby Shaftoe's gone to sea," cried Marian, and all the others joined in.

When Polly's turn came, she walked about and cried so hard that everyone thought she must be "Cry Baby." But when she stamped her little crook and started out around the circle hunting for something, it didn't take long to see that she was a forlorn little shepherdess looking up her lost sheep.

Marian's turn came last of all. She really didn't know what to do. But she took her cushion and, going slowly into the center of the circle, sat down on it.

"Lady Queen Anne,
She sits in the sun,"

cried Polly.

Marian shook her head. She looked at Fannie.

"Try again, dear," said Fannie.

Marian took off her bowl-shaped cap. With one of her spoons she began to eat imaginary curds and whey. Her long curls and her cushion again confused the little folks.

"Curly Locks, Curly Locks,
Will you be mine?"

began Jack.

Just at that minute, Marian gave a loud shriek and, dropping her bowl, ran screaming to Fannie.

At first everybody laughed too hard to say anything. Then a dozen little voices began:

"Little Miss Muffet,
She sat on a tuffet,
Eating of curds and whey."

As soon as she could make herself heard, Fannie said, "There's a little prize for the best actor—who was it, children?"

"Marian," cried some. "Miss Muffet," cried the others.

Fannie held out a big beautiful Mother Goose book toward Marian.

"It's yours, dear," she said.

"Oh, no, Miss Fannie," cried Marian. "I want it dreadfully, but it wouldn't be fair. I can't act a bit."

"But you did—beautifully," said Fannie.

Marian shook her head.

"I wasn't making believe at all," she said. "There was a real live spider, Miss Fannie—such a big crawly one. I think he's under the cushion now. He came toward me, and when I saw him I forgot all about Miss Muffet. I should have screamed and run just the same if I'd been Curly Locks or anyone else. I'm so afraid of spiders."

Fannie laughed. But she still held out the book.

"It's yours, Marian," she said, "yours or the spider's. And I don't believe he'll ever come back for it.—Alice E. Allen.

A CANADIAN FOLK-SONG.

The doors are shut, the windows fast:
Outside the gust is driving past,
Outside the shivering ivy clings,
While on the hob the kettle sings.
"Margery, Margery, make the tea!"
Singeth the kettle merrily.

The streams are hushed where they flowed,
The ponds are frozen along the road,
The cattle are housed in shed and byre,
While singeth the kettle on the fire.
"Margery, Margery, make the tea!"
Singeth the kettle merrily.

The fisherman, on the bay in his boat
Shivers and buttons up his coat;
The traveller stops at the tavern door,
And the kettle answers the chimney's roar.
"Margery, Margery, make the tea!"
Singeth the kettle merrily.

The firelight dances upon the wall,
Footsteps are heard in the outer hall;
A kiss and a welcome that fill the room,
And the kettle sings in the glimmer and gloom.
"Margery, Margery, make the tea!"
Singeth the kettle merrily.

—Atlantic Monthly.

'T is the Master who holds the chisel;
He knows just where
Its edge should be driven sharpest.

—Margaret J. Preston.

MILLS COLLEGE.

Only Woman's College on Pacific Coast.

Eastern Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped science laboratories and gymnasium. Special attention given to health of students. Provision for outdoor life and sports. Courses so arranged that new college students may enter second semester, opening January 11, 1911.

For Catalogue, address President Luella Clay Carson, LL.D., Mills College P. O., California.

"OUR TOTAL CHRISTIANITY"

—By—

REV. CHARLES R. BROWN

Formerly Pastor First Congregational Church, Oakalnd, California

Price 30 cents.

Single sermons, pamphlet form, uniform size, 12c each by mail.

A limited number of Rev. C. R. Brown's best sermons can be had from

WOOD & COWDREY
Publishers and Agents
876 Broadway, - - Oakland, Cal.
Price List Sent Upon Request

PACIFIC THEOLOGICAL SEMINARY

—Located at—

Berkeley, Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 23, 1910. Address President,
J. K. McLEAN, D.D.

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Association

Accredited by State Board of Education.

The 19th year begins in July and the Kindergarten reopens this year, July 25.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7, San Francisco, Cal.

A MODERN REVOLT FROM ROME

By Rev. John Augustine Cull
(John Berkeley)

Pastor Richmond Congregational Church, San Francisco

Doctor McLean says of the book: "Information blends with romance, with more resemblance to Walter Scott's stories than we often see."
Bishop Hughes says: "An appealing piece of fiction, through which one feels the force of truth. It has the human touch throughout. An ecclesiastical and domestic romance."
Dr. David Starr Jordan says: "An interesting California story."

For sale by
JENNINGS & GRAHAM,
5 City Hall Avenue, San Francisco, Calif.
$1.35 net, Postpaid.

FERRY'S SEEDS

To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.

FERRY'S 1911 Seed Annual
Free on request
D. M. FERRY & CO.,
DETROIT, MICH.

POMONA COLLEGE

Claremont, Cal.

JAMES A. BLAISDELL, D.D., President

A Christian College for young men and women. Courses leading to the degree of B. A. or B. S.

Schools of Music and of Art.

For catalogue, etc., address,

Edwin C. Norton, Ph.D., Dean

THE CATHARINE

1589 Sacramento Street

MRS. KATE S. HART, PROPRIETOR

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Lakin. From Ferry take Sacramento St. cars.

BLAKE, MOFFITT & TOWNE

—Dealers in—

PAPER

1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Double Daily Service

Via the

Sunset Route

Between San Francisco and New Orleans

LEAVE SAN FRANCISCO 8 A. M. and 4 P. M.

Daily Standard Sleeping Car Through to Chicago Without Change on 8 A. M. Train

ROAD OF A THOUSAND WONDERS

Southern Pacific

Ticket Offices:

Flood Bldg., Palace Hotel, Market St. Ferry Depot, Third and Townsend Streets, Broadway and Thirteenth Street, Oakland